

# DISCERNING A CALL TO VOCATIONAL MINISTRY

## I. Biblical Qualifications

### A. Called by God

- *Acts 20:28 "Be on guard for yourselves and for all the flock, among which the Holy Spirit has made you overseers, to shepherd the church of God which He purchased with His own blood."*
- *Eph 4:7-11 But to each one of us grace was given according to the measure of Christ's gift. [8] Therefore it says, "WHEN HE ASCENDED ON HIGH, HE LED CAPTIVE A HOST OF CAPTIVES, AND HE GAVE GIFTS TO MEN." [9] (Now this expression, "He ascended," what does it mean except that He also had descended into the lower parts of the earth? [10] He who descended is Himself also He who ascended far above all the heavens, so that He might fill all things.) [11] And He gave some as apostles, and some as prophets, and some as evangelists, and some as pastors and teachers,*
- *Acts 13:1-3 Now there were at Antioch, in the church that was there, prophets and teachers: Barnabas, and Simeon who was called Niger, and Lucius of Cyrene, and Manaen who had been brought up with Herod the tetrarch, and Saul. [2] While they were ministering to the Lord and fasting, the Holy Spirit said, "Set apart for Me Barnabas and Saul for the work to which I have called them." [3] Then, when they had fasted and prayed and laid their hands on them, they sent them away.*

### B. Holy Ambition

- *1 Tim 3:1 It is a trustworthy statement: if any man aspires to the office of overseer, it is a fine work he desires to do.*
- A man being considered for eldership must first express a desire to be an elder. This is not the perverted desire of someone aspiring greatness or recognition from men. It is the desire of God's own heart in an individual to serve the Body of Christ in an attitude of humility.
- Paul assumes there is no self-seeking on the part of the individual. Rather, the man is motivated by a holy desire, a godly craving, born within his heart by the Holy Spirit to shepherd the flock of God.

- It is the nature of the work that accompanies the office, and not the office itself, that a man called of God desires. The emphasis is not on seeking vain glory but on sacrificial service.
- *James 3:13-18 Who among you is wise and understanding? Let him show by his good behavior his deeds in the gentleness of wisdom. [14] But if you have bitter jealousy and selfish ambition in your heart, do not be arrogant and so lie against the truth. [15] This wisdom is not that which comes down from above, but is earthly, natural, demonic. [16] For where jealousy and selfish ambition exist, there is disorder and every evil thing. [17] But the wisdom from above is first pure, then peaceable, gentle, reasonable, full of mercy and good fruits, unwavering, without hypocrisy. [18] And the seed whose fruit is righteousness is sown in peace by those who make peace.*
- Without this all consuming desire to care for and love the people of God, a potential elder, overseer or pastor cannot possibly fulfill the work he is called to do. He will not have the spiritual strength or endurance required over the long haul. In the face of challenges and difficulties, he must be confident in his calling and assured the Holy Spirit will daily motivate him to service.
- God must form a strong desire in a man's heart to pastor so he serves "not under compulsion, but voluntarily, according to the will of God; and not for sordid gain, but with eagerness" (1 Pet. 5:2).

### C. Proven Character

- It is not enough that a man genuinely aspires to the ministry and desires the work; he must also have the necessary maturity and character required for the ministry.
- So often in our present era we have set apart men for ministry in the Body of Christ when they do not meet the clear requirements of Scripture. This has caused the Church to suffer tremendously. Many of those active as pastors and teachers have graduated from various accredited seminaries, but this does not mean that they automatically meet the specifications Paul requires in holy Scripture.
- *1 Tim 3:1-7 It is a trustworthy statement: if any man aspires to the office of overseer, it is a fine work he desires to do. [2] An overseer, then, must be above reproach, the husband of one wife, temperate, prudent, respectable, hospitable, able to teach, [3] not addicted to wine or pugnacious, but gentle, peaceable, free from the love of money. [4] He must be one who manages his own household well, keeping*

his children under control with all dignity [5] (but if a man does not know how to manage his own household, how will he take care of the church of God?), [6] and not a new convert, so that he will not become conceited and fall into the condemnation incurred by the devil. [7] And he must have a good reputation with those outside the church, so that he will not fall into reproach and the snare of the devil.

- Titus 1:5-9 For this reason I left you in Crete, that you would set in order what remains and appoint elders in every city as I directed you, [6] namely, if any man is above reproach, the husband of one wife, having children who believe, not accused of dissipation or rebellion. [7] For the overseer must be above reproach as God's steward, not self-willed, not quick-tempered, not addicted to wine, not pugnacious, not fond of sordid gain, [8] but hospitable, loving what is good, sensible, just, devout, self-controlled, [9] holding fast the faithful word which is in accordance with the teaching, so that he will be able both to exhort in sound doctrine and to refute those who contradict.
- 1 Tim 3:10 These men [deacons] must also first be tested; then let them serve as deacons if they are beyond reproach.

1. Prove to be examples.

- 1 Pet 5:2-3 shepherd the flock of God among you, exercising oversight not under compulsion, but voluntarily, according to the will of God; and not for sordid gain, but with eagerness; [3] nor yet as lording it over those allotted to your charge, but proving to be examples to the flock.

2. Imitate conduct and faith.

- Heb 13:7 Remember those who led you, who spoke the word of God to you; and considering the result of their conduct, imitate their faith.
- 1 Tim 4:11-16 Prescribe and teach these things. [12] Let no one look down on your youthfulness, but rather in speech, conduct, love, faith and purity, show yourself an example of those who believe. [13] Until I come, give attention to the public reading of Scripture, to exhortation and teaching. [14] Do not neglect the spiritual gift within you, which was bestowed on you through prophetic utterance with the laying on of hands by the presbytery. [15] Take pains with these things; be absorbed in them, so that your progress will be evident to all. [16] Pay close attention to yourself and to your teaching; persevere in these things, for as you do this you will ensure salvation both for yourself and for those who hear you.

- 1) Spiritual life
  - 2) Married life
  - 3) Family life
  - 4) Personal life
  - 5) Financial life
- Why is one man promoted and another held back? Character! Potential means nothing. Only reality counts.
3. Older and younger men.
    - a. Older men
      - *Titus 2:1-2 But as for you, speak the things which are fitting for sound doctrine. [2] Older men are to be temperate, dignified, sensible, sound in faith, in love, in perseverance.*
    - b. Younger men
      - *Titus 2:6-8 Likewise urge the young men to be sensible; [7] in all things show yourself to be an example of good deeds, with purity in doctrine, dignified, [8] sound in speech which is beyond reproach, so that the opponent will be put to shame, having nothing bad to say about us.*
  4. Qualification and disqualification of elders.
    - You can be qualified but later be disqualified. A man of God can backslide. It is sometimes necessary to discipline or remove men from ministry. Once qualified doesn't mean permanently qualified.
    - *1 Tim 5:19-22 Do not receive an accusation against an elder except on the basis of two or three witnesses. [20] Those who continue in sin, rebuke in the presence of all, so that the rest also will be fearful of sinning. [21] I solemnly charge you in the presence of God and of Christ Jesus and of His chosen angels, to maintain these principles without bias, doing nothing in a spirit of partiality. [22] Do not lay hands upon anyone too hastily and thereby share responsibility for the sins of others; keep yourself free from sin.*

5. Stricter judgment for teachers.

- James even said, “Let not many of you become teachers, my brethren, knowing that as such we will incur a stricter judgment” (3:1). Teachers incurred a greater discipline if they didn’t “practice what they preached.” This served as a holy deterrent for going into the ministry.

6. Eternal reward from the Chief Shepherd

- Elders also knew they would receive a “crown of glory” (1 Pet 5:4) for being faithful shepherds. This would be given to them by Chief Shepherd when he appeared. Pastoring was always done with the day of judgment in mind (cf. Paul in 2 Tim 4:8).

D. Charismatic Gifting

- The Holy Spirit made men overseers in the early church. A man did not simply choose to be an overseer; he had to be called to be an overseer. With this calling, the Holy Spirit also imparted the necessary charismata to fulfill the ministry.
- *Rom 12:3-8 For through the grace given to me I say to everyone among you not to think more highly of himself than he ought to think; but to think so as to have sound judgment, as God has allotted to each a measure of faith. [4] For just as we have many members in one body and all the members do not have the same function, [5] so we, who are many, are one body in Christ, and individually members one of another. [6] Since we have gifts that differ according to the grace given to us, each of us is to exercise them accordingly: if prophecy, according to the proportion of his faith; [7] if service, in his serving; or he who teaches, in his teaching; [8] or he who exhorts, in his exhortation; he who gives, with liberality; he who leads, with diligence; he who shows mercy, with cheerfulness.*
- *1 Cor 12:4-11 Now there are varieties of gifts, but the same Spirit. [5] And there are varieties of ministries, and the same Lord. [6] There are varieties of effects, but the same God who works all things in all persons. [7] But to each one is given the manifestation of the Spirit for the common good. [8] For to one is given the word of wisdom through the Spirit, and to another the word of knowledge according to the same Spirit; [9] to another faith by the same Spirit, and to another gifts of healing by the one Spirit, [10] and to another the effecting of miracles, and to another prophecy, and to another the distinguishing of spirits, to another various kinds of tongues, and to another the interpretation of tongues. [11] But one and the same Spirit works all these things, distributing to each one individually just as He wills.*

- 1 Cor 12:27-31 *Now you are Christ's body, and individually members of it. [28] And God has appointed in the church, first apostles, second prophets, third teachers, then miracles, then gifts of healings, helps, administrations, various kinds of tongues. [29] All are not apostles, are they? All are not prophets, are they? All are not teachers, are they? All are not workers of miracles, are they? [30] All do not have gifts of healings, do they? All do not speak with tongues, do they? All do not interpret, do they? [31] But earnestly desire the greater gifts. And I show you a still more excellent way.*
- Charisma are given by Christ to the church for its up-building. To those individuals called into these various roles, the Holy Spirit imparts the gifts necessary to fulfill their ministry.
- The gift or gifts synonymous with the regular function of the office are given permanently and manifest themselves on a continual and regular basis.
- Overseers were recruited from among the persons endowed by the Spirit with the necessary gifts.
  - a. Administrations (Gr., *kubernesis*)
    - 1 Cor 12:28 *And God has appointed in the church, first apostles, second prophets, third teachers, then miracles, then gifts of healings, helps, administrations, various kinds of tongues.*
  - b. Leadership (Gr., *proistemi*)
    - Rom 12:8 *or he who exhorts, in his exhortation; he who gives, with liberality; he who leads, with diligence; he who shows mercy, with cheerfulness.*
    - 1 Thess 5:12 *But we request of you, brethren, that you appreciate those who diligently labor among you, and have charge over you in the Lord and give you instruction,*
    - 1 Tim 5:17 *The elders who rule well are to be considered worthy of double honor, especially those who work hard at preaching and teaching.*
    - See also 1 Tim 3:4-5, 12.

c. Teaching

- Rom 12:7 *if service, in his serving; or he who teaches, in his teaching;*
- 1 Tim 3:2 *An overseer, then, must be above reproach, the husband of one wife, temperate, prudent, respectable, hospitable, able to teach,*
- 1 Tim 5:17 *The elders who rule well are to be considered worthy of double honor, especially those who work hard at preaching(Gr., logos) and teaching.*
- See also 1 Cor 12:28, 29; Eph 4:11, 14; Gal 6:6; 1 Tim 2:7; 2 Tim 1:11; 2:2, 15; Heb 13:7.

d. Exhortation

- Rom 12:8 *or he who exhorts (Gr., parakaleo), in his exhortation (Gr. paraklesis); he who gives, with liberality; he who leads, with diligence; he who shows mercy, with cheerfulness.*
- 1 Thess 5:12 *But we request of you, brethren, that you appreciate those who diligently labor among you, and have charge over you in the Lord and give you instruction (Gr., noutheteo).*
- 1 Tim. 4:13 *Until I come, give attention to the public reading of Scripture, to exhortation (Gr. paraklesis) and teaching.*
- Titus 1:9 *holding fast the faithful word which is in accordance with the teaching, so that he will be able both to exhort (Gr. parakaleo) in sound doctrine and to refute those who contradict.*
- 2 Tim 4:2 *preach the word; be ready in season and out of season; reprove, rebuke, exhort (Gr. parakaleo), with great patience and instruction.*

e. Possibly, wisdom (1 Cor. 12:8; Col. 1:28), knowledge (1 Cor. 12:8; 14:6), faith and healing (Jam. 5:13-16).

- You can have character and doctrine but not be called and gifted by God. You can also be called and gifted by God but not qualify for ministry because of bad character and unsound doctrine.
- Anointing is critical but is not everything. People can assume a man has character and sound doctrine because the man can preach or do miracles.

## D. Sound Doctrine

- Right doctrine is central to the role of elders. Yet, we live in a day where many leaders and Christians don't value or see the importance of doctrine.
- *Titus 1:9 holding fast the faithful word which is in accordance with the teaching, so that he will be able both to exhort in sound doctrine and to refute those who contradict.*
- *Jude 3 Beloved, while I was making every effort to write you about our common salvation, I felt the necessity to write to you appealing that you contend earnestly for the faith which was once for all handed down to the saints.*
- *1 Tim 4:16 (NIV) Watch your life and doctrine closely. Persevere in them, because if you do, you will save both yourself and your hearers.*
- *2 Tim 2:15 Be diligent to present yourself approved to God as a workman who does not need to be ashamed, accurately handling the word of truth.*

## II. Understanding the Noble Task

- *1 Tim 3:1 (NIV) Here is a trustworthy saying: If anyone sets his heart on being an overseer, he desires a noble task.*
- *1 Tim 3:1 It is a trustworthy statement: if any man aspires to the office of overseer, it is a fine work he desires to do.*

### A. Defining Our Terms

- These three different Greek words refer to the same ministry or position of leadership in a local church. They are used interchangeably in Scripture.
  - a. Elder or presbyter (Gr., *prebuteros*) – one who is wiser and more mature.
  - b. Pastor or shepherd (Gr., *poimaino*) – one who leads and cares for the flock.
  - c. Overseer or bishop (Gr. *episkopos*) – one who exercises oversight and provides direction.
- Acts 20:17, 28-29; 1 Peter 5:1-3; Titus 1:5-7; 1 Timothy 3:1-2; 5:17, 19

## B. Keep Watch Over Yourself

- *Acts 20:28,30 (NIV) “Keep watch over yourselves... Even from your own number men will arise and distort the truth in order to draw away disciples after them.*
- Gr., *prosecho* – pay attention to, be cautious about, apply oneself to, adhere to.

## C. Shepherd the Church of God

- The various functions of an elder are most readily apparent when using the analogous motif of a domestic shepherd (cf. Luke 2:8, 15, 18, 20). Jesus is referred to as “the Shepherd” (1 Pet. 2:25), “the Great Shepherd” (Heb. 13:20), and “the Chief Shepherd” (Gr., *archipoimen*, 1 Pet. 5:4). In an ultimate sense, he alone is “the good shepherd” (John 10:11-12, 14, 16) and “the door of the sheep” (John 10:7). Men, serving as pastors, are simply understudies of the Lord Jesus Christ, delegated with the responsibility of caring for his sheep.
- *Acts 20:28-31 “Be on guard for yourselves and for all the flock, among which the Holy Spirit has made you overseers, to shepherd the church of God which He purchased with His own blood. [29] I know that after my departure savage wolves will come in among you, not sparing the flock; [30] and from among your own selves men will arise, speaking perverse things, to draw away the disciples after them. [31] Therefore be on the alert, remembering that night and day for a period of three years I did not cease to admonish each one with tears.*
- *1 Peter 5:1-4 Therefore, I exhort the elders among you, as your fellow elder and witness of the sufferings of Christ, and a partaker also of the glory that is to be revealed, [2] shepherd the flock of God among you, exercising oversight not under compulsion, but voluntarily, according to the will of God; and not for sordid gain, but with eagerness; [3] nor yet as lording it over those allotted to your charge, but proving to be examples to the flock. [4] And when the Chief Shepherd appears, you will receive the unfading crown of glory.*
- Like a domestic shepherd, an elder’s responsibilities are basically threefold. He tends (i.e., cares for, protects); he feeds (i.e., nurtures, refreshes); and he leads (i.e., guides, directs) the flock. All three concepts are embraced by the Greek verb *poimaino*, commonly translated “to shepherd.”

1. Tend the flock.

- Means to care for, protect, watch over, and guard.
- *Psa 23:4 Even though I walk through the valley of the shadow of death, I fear no evil, for You are with me; Your rod and Your staff, they comfort me.*
- a. Protect from “savage wolves” (e.g., false teachers).
  - Acts 20:29
- b. Watch over souls.
  - *Heb 13:17 Obey your leaders and submit to their authority. They keep watch over you as men who must give an account. Obey them so that their work will be a joy, not a burden, for that would be of no advantage to you.*
  - “The ultimate end of our pastoral oversight must be linked with the ultimate purpose of our whole lives. This is to please and glorify God. It is also to see the sanctification and holy obedience of the people under our charge.” (Richard Baxter, *The Reformed Pastor*, p. 68)
  - A pastor was expected to provide care, input and direction based upon his knowing well the condition of a person’s soul (cf. John 21:15, 17). For this sacred task, he was accountable to God.
  - The Greek verb, *epimeleomai*, meaning “to take care of” or “look after” in 1 Timothy 3:5 (“how will he take care of the church of God?”), is the same verb used in the parable of the Good Samaritan (Luke 10:34f.). These are the only two occurrences of the word in the New Testament. From this we learn that a pastor cared for the church in a way similar to how he cared for his family which was similar to how the Samaritan cared for the man who had been robbed and left for dead.
  - Christian hospitality was also expected to be part of the overseers’ ministry (1 Tim. 3:2; Tit. 1:8). He loved to help others including those he did not know or could not benefit him. He was not a recluse or hermit. He loved to be with people and among people (1 Thess. 5:12) was not isolated in his home or study.

- A pastor laid down his life for his people (cf. John 10:11), tenderly helping the sheep who were hurt, sick, malnourished or in trouble. (cf. Ezek. 34:3-5). He was to pastor people by getting involved in their lives and then helping them to overcome sin and grow in godliness and fruitfulness for the glory of God.
- c. Provide admonition.
- *1 Thess 5:12 Now we ask you, brothers, to respect those who work hard among you, who are over you in the Lord and who admonish you.*
  - Exhortation was an integral part of the teaching ministry (1 Thess. 5:12, Gr., *noutheteo*; Rom. 12:8, 1 Tim. 4:13, Gr. *paraklesis*; Tit. 1:9, 2 Tim. 4:2 Gr., *parakaleo*). Knowledge without an accompanying change in character only puffed up (1 Cor. 8:1). In love, the overseers encouraged and exhorted the people in sound doctrine and godly living (Tit. 1:9). Teaching and exhortation were not an end in themselves, but a means to an end.
- d. Discipline and restore.
- *Gal 6:1 Brethren, even if anyone is caught in any trespass, you who are spiritual, restore such a one in a spirit of gentleness; each one looking to yourself, so that you too will not be tempted.*
  - See also Matt 18:15-18; 1 Cor 5:1-11; 2 Cor 2:5-11.
- e. Pray for well-being.
- 1) Spiritual
    - *Acts 6:4 "But we will devote ourselves to prayer and to the ministry of the word."*
  - 2) Physical
    - *James 5:14-16 Is anyone among you sick? Then he must call for the elders of the church and they are to pray over him, anointing him with oil in the name of the Lord; [15] and the prayer offered in faith will restore the one who is sick, and the Lord will raise him up, and if he has committed sins, they will be forgiven him. [16] Therefore, confess your sins to one another, and pray for one another so that you*

*may be healed. The effective prayer of a righteous man can accomplish much.*

2. Feed the flock.

- Means to nourish and refresh with the word of God.
- *Psa 23:1-2 The LORD is my shepherd, I shall not want. [2] He makes me lie down in green pastures; He leads me beside quiet waters.*
- a. Devoted to the word and prayer.
  - *Acts 6:2-4 So the twelve summoned the congregation of the disciples and said, "It is not desirable for us to neglect the word of God in order to serve tables. [3] Therefore, brethren, select from among you seven men of good reputation, full of the Spirit and of wisdom, whom we may put in charge of this task. [4] But we will devote ourselves to prayer and to the ministry of the word."*
- b. Preach and teach God's word.
  - *1 Tim 5:17 The elders who rule well are to be considered worthy of double honor, especially those who work hard at preaching and teaching.*
  - *Titus 1:10 holding fast the faithful word which is in accordance with the teaching, so that he will be able both to exhort in sound doctrine and to refute those who contradict.*
  - Cf. Titus 1:13; 2:15
  - *2 Tim 4:2 preach the word; be ready in season and out of season; reprove, rebuke, exhort, with great patience and instruction.*
  - Paul expected an overseer to be well-grounded in Scripture so that he was able "to refute those who contradict" the sound doctrine and the normative teaching of the faith (Tit. 1:9; cf. 2 Tim. 2:24ff.). This was a vital part of an elder's ministry. He must be "able to teach" (1 Tim. 3:2). God's authority was expressed through the teaching of God's word by the elders. Therefore, an elder must be able to defend the faith and refute those who opposed it by heretical teachings.

- Furthermore, he was called to teach the people of God the God inspired Scripture which involved “teaching,” “reproof,” “correction,” and “training in righteousness” (2 Tim. 3:16). This kind of faithful exposition was extremely “profitable” and resulted in people being “equipped for every good work” (2 Tim. 3:17). Indeed it was required that Timothy “reprove, rebuke, exhort with great patience and instruction” (2 Tim. 4:2) lest people turned away from the truth and accumulated teachers in keeping with their sinful passions (2 Tim. 4:3-4).
- This kind of convictional preaching was also accompanied by “complete patience” (ESV) and “careful instruction” (NIV). Reproving, rebuking and exhorting needed to be done with care. A preacher had to patient with those responding to reprove and rebuke. He also needed to provide them with teaching that was substantial and insightful. His preaching had biblical content. It was characterized by sound doctrine.

### 3. Lead the flock.

- Means to guide, direct, rule, govern and manage the church.
- *Psa 23:3 He restores my soul; He guides me in the paths of righteousness for His name's sake.*
- a. Direct the affairs of the church.
  - Two basic Greek verbs convey the ideal of “leading” in the passages pertinent to elders. The first is *proistemi*, and the second is *hegeomai*. *Proistemi* is used eight times in the new Testament (Rom. 12:8; 1 Thess. 5:12; 1 Tim. 3:4, 5, 12; 5:17; Tit. 3:8, 14) with the various metaphorical meanings of “to preside’ in the sense ‘to lead, conduct, direct, govern’...‘to assist,’ ‘to join with,’ more precisely defined as ‘to protect,’ ‘to represent,’ ‘to care for,’ ‘to help,’ ‘to further,’...‘to arrange,’ ‘to handle,’ ‘to execute.’”<sup>1</sup> Literally it can mean “to set over,”<sup>2</sup> “to stand before,”<sup>3</sup> “to put before,”<sup>4</sup> or “to put oneself at the head.”<sup>5</sup> In the New Testament, the emphasis is not on rank or authority or the exercise of power, but on pastoral care and the sincere cure of souls.<sup>6</sup> The “*proistameno*i” were “a special group separated by the Spirit for the primary task of caring for others.”<sup>7</sup> In all its usages “the verb has in the New Testament the primary sense of both ‘to lead’ and ‘to care for,’...and this agrees with the distinctive nature of office in the New Testament.”<sup>8</sup>

- *1 Tim 5:17 (NIV) The elders who direct the affairs of the church well are worthy of double honor, especially those whose work is preaching and teaching.*
- *Heb 13:17 Obey your leaders and submit to their authority. They keep watch over you as men who must give an account. Obey them so that their work will be a joy, not a burden, for that would be of no advantage to you.*
- Hebrews 13:7, 17, 24 clearly shows that a given community was divided into “leaders” and “non-leaders” (i.e., those who did the leading and those who were being led). An elder was expected to be gifted by the Spirit in the area of administrating and governing (1 Cor. 12:28; cf. 1 Tim. 3:4f.). The eldership as a whole had to provide the “steering”, “pilotage”, and “direction” necessary for the growth and well being of the church. They were to “set goals” that would provoke growth in godliness and numerical growth resulting from evangelism. Without anointed leadership the church would be passive and easily drift into error.

b. Equip the church for service.

- *Eph 4:11-16 And He gave some as apostles, and some as prophets, and some as evangelists, and some as pastors and teachers, [12] for the equipping of the saints for the work of service, to the building up of the body of Christ; [13] until we all attain to the unity of the faith, and of the knowledge of the Son of God, to a mature man, to the measure of the stature which belongs to the fullness of Christ. [14] As a result, we are no longer to be children, tossed here and there by waves and carried about by every wind of doctrine, by the trickery of men, by craftiness in deceitful scheming; [15] but speaking the truth in love, we are to grow up in all aspects into Him who is the head, even Christ, [16] from whom the whole body, being fitted and held together by what every joint supplies, according to the proper working of each individual part, causes the growth of the body for the building up of itself in love.*
- It should also be remembered that the right to lead comes from the God given authority to lead. We must be “against lording” but we should be “for authority” - it is a good thing and a God-given thing in Scripture.

- Authority is not evil and leadership is not bad. Rather, the Bible condemns self-serving leaders who abuse and manipulate people for their own advantage. The Bible does not minimize the importance of leadership but it does emphasize the central importance of leaders being servants.
- c. Raise up leaders.
- *2 Tim 2:2 The things which you have heard from me in the presence of many witnesses, entrust these to faithful men who will be able to teach others also.*

## ENDNOTES

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<sup>1</sup> Bo Reicke, "proistemi," in *Theological Dictionary of the New Testament*. by Gerhard Kittel and Gerhard Fredrick, tran. And ed. by Geoffrey W. Bromiley, 10 vols. (Grand Rapids: William B. Eerdmans Publishing Company, 1964), 6:700-701.

<sup>2</sup> John Henry Thayer, *A Greek-English Lexicon of the New Testament* (Grand Rapids, Michigan: Baker Book House, 1977; reprint ed., 1978), p. 146.

<sup>3</sup> W. E. Vine, *An Expository Dictionary of New Testament Words*, for. W. Graham Scroggie and F. F. Bruce, 4 vols. (Old Tappan, New Jersey; Fleming H. Revell Company, 1940; reprint ed., 1966), Section 3, p. 307.

<sup>4</sup> Reicke, *op. cit.*, 6:700.

<sup>5</sup> *Ibid.*

<sup>6</sup> *Ibid.*, 6:702

<sup>7</sup> *Ibid.*, 6:701.

<sup>8</sup> *Ibid.*, 6:702.